THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 3. ONEIDA, N. Y., JANUARY 17, 1878. {$2.00 per year in Advance. {Single copies Five Cents.

AMERICAN SOCIALIST.
Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.

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Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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THE IDEAL MADE REAL.

"The thoughts of beauty dawning on the soul
Are glorious heaven-gleams,
And God's eternal truth lies folded deep
In all man's lofty dreams."

IF the universal ideal ever becomes the universal real, then we are sure that Communism will everywhere prevail; for Communism in one form or another exists ideally in every human breast not wholly given to the bad. It constitutes what is most beautiful in men's conceptions by day and in their dreams by night. It is the life of poetry and song. 'Tis too beautiful, they say, to realize, and still they can not keep it out of mind. It gives the *couleur de rose* to the imaginations of youth, and none are too old to feel its vivifying power. It makes the withered heart glow with joy and hope. It expresses all that is conceived or known of the bright hereafter.

Why is Communism the highest ideal of all? Why is it found present in every true heart? Simply because it is an expression of the good spirit that pervades the universe. We are told that God is love, and love is only another word for unity—solidarity—Communism. Men may in their folly endeavor to ignore the great fact of unity, and act as though they were independent beings; but in vain. A great joy or sorrow makes them realize how united they are to their personal friends and acquaintances; a national joy or sorrow makes them feel that they are indeed brothers to every man speaking the same tongue; while there are events of such magnitude that they cause the chords of unity to vibrate throughout the world.

This great principle has been proclaimed by the world's seers, poets and philosophers from time immemorial; and it has been most clearly recognized by the most civilized people. Wherever and whenever a people has distinguished itself in civilization, and has given birth to an ethical mind that could utter its deepest truths, the principle of unity, brotherhood, Communism, has been proclaimed as the highest principle next to that of divine worship. Glimpses of it were caught by Confucius, Plato, Buddha; but its full proclamation was first made by Christ. He not only taught the Communistic principle, but exemplified it in his life; and more—after his death and resurrection, he sent the promised Comforter, whose first work was to give the world an exhibition of heavenly Communism.

Dŏes any one wonder then at the irrepressible enthusiasm of those who at the present day are called to illustrate the principle of Communism? Already they have proved that it is possible to make real the best ideal.

"Fear not to build thine eyrie in the heights
Where golden splendors lay,
And trust thyself unto thy inmost soul,
In simple faith alway,
And God will make divinely Real
The highest form of thine Ideal."

A STUDY FOR THE WORKINGMEN.

THE Workingmen's Party, as it was called, or the Socialistic Labor Party, as it is to be known hereafter, has for one of the principal planks in its platform a proposition or demand that "railroads, telegraphs, and all means of transportation be taken hold of and operated by the Government;" and that "all industrial enterprises be placed under the control of the Government as fast as practicable, and operated by free coöperative tradesunions for the good of the whole people." It is also stated as the purpose of at least one wing of the party that "all means of labor (land, machinery, railroads, telegraphs, canals, etc.), shall become [by purchase at a fair valuation] the common property of the whole people, for the purpose of abolishing the wage system and substituting in its place coöperative production."

These are comprehensive propositions, involving many subordinate arrangements which can not all be foreseen until the plan shall have been completely worked out and successfully put in practice. It is an abrupt modification of the present system, and has not been long enough before the people to be understood in detail. The idea of having a paternal government which shall provide remunerative employment for every man and woman, and for every child over fourteen years of age, has undeniably a pleasant look to poor people; but it is doubtful if they realize the fact that to secure such a state of things it would be necessary for every individual to relinquish some part of his present independence and submit to regulations which will at first seem somewhat too confining. The Government would be compelled to require of all its citizens a personal accountability which might be thought to interfere with due personal liberty.

The organization of the Peruvian Government under the Incas, before the conquest by Pizarro, was so similar in many of its features to the plan the Socialistic Labor Party is now advocating that a brief rehearsal of it will, we think, offer valuable points for reflection. We will condense Prescott's account as much as possible, using his language only when convenient.

The whole territory of the empire was divided into three parts, one for the Sun, which they worshiped, another for the Inca, their king, who was regarded as a child of the Sun, and the third part for the people. The proportion of these parts varied in the different provinces, according to the population and the greater or less amount of land consequently required for the support of the inhabitants. The lands assigned to the Sun furnished a revenue to support the temples and maintain a multitudinous priesthood. Those reserved for the Inca went to support the royal estate, as well as the numerous members of his household and his kindred. The remainder of the lands were divided, *per capita*, in equal shares among the people. Once a year, on a certain day, all the young people of a marriageable age, which was fixed at not less than twenty-four years for males and eighteen or twenty for females, were assembled in the great squares of their respective towns and villages throughout the empire, and married by the Inca and his subordinate officers, the ceremony being of the simplest kind. No one was allowed to select a wife beyond the community to which he belonged, and all who were of fit age were required to marry. Every newly married couple was furnished with a little house and a lot of land sufficient for their maintenance, at the cost of the district to which they belonged. Additional land was granted for every child born, the amount allowed for a son being double that for a daughter. The division of the soil was renewed every year, and the possessions of the tenant were increased or diminished according to the numbers in his family. During the year the occupant of the land had no power to alienate it or to add to his possessions. But the Peruvians were averse to change, and it is probable that each new partition of the soil usually confirmed the occupant in his possession, so that men might ordinarily cultivate the same farms for a lifetime. After a man was thus located, he could not remove without the consent of the Government.

The arrangements for cultivating the land were peculiar. The lands belonging to the Sun were first attended to. Next the people tilled the lands of the old, of the sick, of the widow and the orphan, and of soldiers engaged in actual service; in short, of all that part of the Community who, from bodily infirmity or any other cause, were unable to attend to their own concerns. The people were then allowed to work on their own ground, each man for himself, but with the general obligation to assist his neighbor when any circumstances—the burden of a young and numerous family, for example—might demand it. Lastly, they cultivated the lands of the Inca. Every able man, not a member of the privileged classes, the nobility or priesthood, was obliged to take part in this labor.

A part of the agricultural produce and manufactures was transported to the city of Cuzco, for the immediate use of the Inca and his Court. But far the greater portion was stored in large magazines scattered over the different provinces. When the stores belonging to the Inca were deficient they might be supplied from the granaries of the Sun. A third class of magazines were stored with food for the use of the people in seasons of scarcity, or for the relief of sick and needy individuals.

The manufactures were mostly of woolen and cotton cloths and of various kinds of utensils. All the mines belonged to the Inca, and numbers of the people were detailed to work them for his benefit. In the same way all public improvements were made. Men were drafted for short periods, in rotation, to work on fortresses, irrigating canals, public highways, etc., their families being meanwhile supplied from the public granaries. No wages were paid, the Peruvians having no money of any kind. The Government owned immense flocks of llamas, or Peruvian sheep, the wool from which was all deposited in the public magazines, to be afterwards dealt out to each family in such quantities as sufficed for its wants. The females spun it and wove it into cloth, under the direct supervision of Government inspectors, who entered the dwellings from time to time, and saw that the work was faithfully done. These officers also saw that each household used the wool and cotton furnished it for necessary apparel. No extravagance was possible. Every able-bodied woman was expected to spin and weave. Idleness was a crime, and was severely punished. Elaborate reports of all births and deaths, of the crops, and of the products of the mines, were sent to the capital from all parts of the empire, so that the Inca could tell at any time what the resources of the Government were likely to be in every locality.

The nation at large was distributed into decades, or small bodies of ten; and every tenth man, or head of a decade, had supervision of the rest,—being required to see that they enjoyed the rights and immunities to which they were entitled, to solicit aid in their behalf from Government, when necessary, and to bring offenders to justice. To this last they were stimulated by a law that imposed on them, in case of neglect, the same penalty that would have been incurred by the guilty party. Probably fewer offenders escaped in Peru than we are nowadays accustomed to see go free. The people were still further divided into bodies of fifty, one hundred, five hundred, and a thousand, with each an officer having general supervision over those beneath. Lastly, the whole empire was divided into departments of ten thousand inhabitants, with a governor from the nobility over each. These governors also acted as magistrates for the trying of important causes. There were lower tribunals for the trial of lesser offenses. These judges all held their authority and received their support from the crown, by which they were appointed and removed at pleasure. They were obliged to determine every suit in five days from the time it was brought before them; and there was no appeal from one tribunal to another. The inferior courts were required to make monthly returns of their proceedings to the higher ones, and these made reports in like manner to the viceroy; so that the Inca, seated in the center of his dominions, knew what was going on in the most distant extremities, and could review any or all of the proceedings of his subordinates.

It will be seen that the Incas did for their subjects all and more than the Socialistic Labor Party is demanding of our Government. They actually guaranteed every person in their empire against want, poverty or neglect. They fed, clothed, and protected the people. But they required, in order to accomplish this, complete submission and obedience to all necessary regulations on the part of every one. It is to be noticed that while there were no poor persons, none could become rich—at least none except the Inca and the nobility. There were no rich capitalists among the lower orders. Now, in view of this old example of national Communism—for many of the Peruvian institutions we have described were highly Communistic—we think it will be well for the members of the Socialistic Labor Party to ask themselves these questions: "While we are demanding that the Government shall exercise a more paternal control over the affairs of the people, are we willing to submit to all the regulations of our individual conduct which will enable it to do so? For the sake of being guaranteed against poverty and want, are we willing to forego the chance of becoming individually rich? Are we willing to be Communized in some such way as the Peruvians were?" Unless these questions can be answered in the affirmative, we fear the Labor Party will lay itself open to the charge of demanding valuable benefits without rendering the necessary equivalent to secure them.

TRUE SOCIALISM.

Socialism in its highest and most perfect form is synonymous with the Communism of Heaven. It may be readily distinguished from all lower forms bearing the name, by a test as infallible as that which distinguishes true from false Christianity. Genuine Socialism is constructive and organic. The genuine leaves the easier work of tearing down to the destructive agencies which are removing the rubbish and laying bare the foundation of Truth, which is found beneath all "the false layers of a humanly-constructed society." Upon this solid or eternal foundation Socialism is seeking to build a temple of unity and brotherly love that shall light the world and stand secure and unmoved amidst the troubled waters which are threatening to engulf alike Church and State. To all who are seeking an escape from this whirlpool in the way of a more refined and unselfish life, Christian Socialism opens the door of hope, in showing practically how good and how pleasant it is to dwell together in unity, thus convincing the world through the power of an organic life that its author is the Son of God.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

XIX.

"Socialism will triumph, despite the errors of its friends and the opposition of its foes, because, in its main aspirations and its *organic principles*, it is one with Justice and Order, with Truth and Goodness."—*Hole on Social Science and the Organization of Labor.*

Social organization is essential to human progress, and for the dissemination of ideas necessary to unity of action. Until 1830 Coöperative efforts had been isolated and uncertain, but the time then arrived for greater combined efforts for making known the objects and aims of Coöperation and Socialism.

As already stated, I had taken an active part in the first efforts at Coöperation in Manchester, and had made converts of associates and friends who afterwards became active missionaries in the movement. I joined the efforts then first made to obtain a meeting of delegates from Coöperative Societies. The first Congress was held in Manchester, in May, 1831. A Manchester delegate proposed the appointment of district councils. The Owenian Society recommended to Congress systematic organization and educational efforts, thus:—

"We would urge on all Societies to have libraries and reading-rooms; to acquire as much knowledge, to communicate as much thought, to disseminate as much truth, to make known as many facts, as possible.

"We would direct the attention of Congress to a system of organization. The time has arrived when a regulating movement has become necessary. Let us no longer suffer for the want of some organization. When this is effected, the results must be much more rapid and much more striking."

The progress of Coöperation became very rapid after the adoption of these suggestions.

The country was divided into district divisions, in which Coöperative Councils or Boards were appointed to select lecturers, to collect funds, and meet all expenses arising out of the propaganda thus organized, which may be truly designated

THE FIRST ORGANIZED SOCIALISTIC MOVEMENT.

To Manchester may be attributed the origin of the system which subsequently awakened the enthusiasm which followed the first Congress. The divisions to which Council Boards were appointed were—London, Birmingham, Manchester, Glasgow, Belfast, Dublin, Cork, Edinburgh and Norwich.

The members of those Societies which were in favor of propaganda were required to contribute one penny per month, or one shilling a year. Others contributed from 3d. to 6d. per week. In London there were some fifteen collectors of voluntary and regular subscriptions. Several lecturers were appointed to expound the principles of Coöperation and Socialism as a preparation for Community of property and enlarged homes, in connection with the land and agricultural pursuits.

In the course of a short time there were eighteen salaried lecturers or missionaries appointed to various stations or districts, receiving weekly, from a common fund, from twenty-five and thirty shillings each to two pounds. There was a weekly attendance at their lectures of some 12,000 persons. Several new halls or Social Institutions were erected or rented. One of the first was built in Rockingham-street, Sheffield, under the influence and assistance of Mr. Isaac Ironsides. That erected by Mr. Joseph Smith, a tradesman in Salford, was the next devoted to the advocacy of Socialism. A still larger hall was erected in Campfield, Manchester, capable of holding 2,000 persons, at a cost of £6,000. It is now occupied as a Free Library and News Room for the citizens, under the control of the Corporation.

Many of the lecturers were young men of good natural abilities and considerable talent. Some of them, however, were too easily drawn into discussions which, if not irrelevant, were unadvisable. Instead of devoting their energies to practical questions, and showing the advantages of coöperation, social union and the economy of enlarged homes, they were drawn headlong by their opponents into the maelstrom of political and polemical controversy. Many of their antagonists were sincerely afraid of innovation and change from old customs, and they diverted the attention of the missionaries from the object of their mission. This was at the time almost unavoidable, in consequence of the line of action adopted by Mr. Owen in his mode of dealing with the question as to the formation of character, together with the ignorance of the people and the public prejudice on social and educational questions. The active propaganda arising out of the lectures, discussions and social gatherings at the numerous Social Institutions established in various parts of the kingdom, effected great benefits in the advocacy of a peaceful change, instead of the violent physical-force tendencies of one section of the political agitators of that day. One Society issued as many as eighteen thousand tracts, freely distributed in the course of three months; other Societies did similar useful work.

The result of these active agencies was soon visible in the increased number of members enrolled. If the aims of Socialists of those days were too high and their hopes too sanguine, the aspirations of the Coöperators of to-day may be deemed too narrow and indifferent, seeking the lower rather than the higher social and educational influence of Coöperation. There are societies now deriving as much as £7,000 a year in profits from coöperative trading without devoting any funds to educational purposes. In the early days of Socialism the liberal contributions and active propaganda attracted about one million persons to be registered in connection with the movement in the course of three years.

COMMUNISM PROVIDENTIAL.

I like the two articles in the Socialist of Dec. 27, giving the views of your two correspondents on the importance of religion in the organization and administration of a Community. It is well to say that "the best hope of Socialism is in Christianity," and to add that we mean "that which has in it the life and warmth of the Pentecostal outflow." But was that "Pentecostal outflow" the result of the consideration and contrivance of those then gathered? I suppose it was as much a surprise to them in its nature and character as to the rulers of the synagogue in its effects. True, they were in a state of anticipation, but they had as little idea of the result as they had of the resurrection of Jesus. Each was something more than the result of the natural action of laws understood by the learned or unlearned of that day. Admitting the facts, we must concede a purpose and revelation. The results were provided for by a directing Agency, and could not have been foreseen or promoted by the wisdom or culture of that age seeking the natural and inevitable result of human development. Here was a New Life, given and not the necessary result of the development of these men nor the opinions they entertained from listening to the words of Jesus.

So, while we can not say that "Faith is for the most part inborn," we can say that "Afflatus is a very good thing," and its value is to be determined by the source from which it proceeds, and by the question whether it is the result of a purpose. To my mind "afflatus" is something more than "the wind that fills the sail." There was a purpose, a Providence, behind that inflow of new life and power which predetermined the direction this "wind" should blow; and certainly in Paul's case it was against "the power of the will force," which till that time had "power to direct his course." We must reject the narrative or admit some other factor besides the reason as previously enlightened. And this factor had power to mould and direct the will and reason of Paul.

It is admitted by all that there is now a growing desire for less of competition and quarrel, and a general expectation that men will show a more fraternal spirit in all relations. Some will say this is the natural and necessary result of human development, and does not imply providential purpose or interference. It would not satisfy me thus to account for the progress of society even if I did not accept the Gospel narrative. To my mind some of the phenomena of Spiritualism are sufficient to settle some of the questions which naturally arise at this point. I have seen hundreds of persons whose action was not governed by reason, but by some "afflatus" that their reason and will could not control. Nor was this the result of their faith or religious convictions, but in its inception often contrary to both, yet potent to induce action against the will and against self-interest, often bringing persecution and suffering. So far as I can now see, after more than thirty years of careful investigation, these phenomena illustrate the nature and method, if not the source, of an "afflatus" that is not always regulated by the will.

This would not aid one who has not had such expe-

rience, except as he had confidence in human testimony. But admitting that the human will can be controlled or guided by any power outside the individual (and the experiments in psychology show this), the disciples in Jerusalem may have been "endued with power from on high." And if this power had in it the elements of love and wisdom we can account for the results that history affirms, and not without. If, too, there was a plan that God's will should be done on earth, as involving something more than would naturally outflow from human reason as previously developed, then we can see the pertinence of the incidents reported to have preceded the Communal life so wonderfully following the outward manifestation on the day of Pentecost.

The world is to-day in a state of anticipation. Men without number conceive of a life that is not lived. Poets and authors express sentiments far in advance of the life their friends recognize in their natural relations, which to my mind is equivalent to saying that they have conceptions beyond the power of "will" to ultimate, and certainly "reason" does not move them to attempt it.

But others attempt to actualize a life which exists in their poetic fancy, to make their ideal harmony a practical blessing. The majority of these attempts have failed, not, as I believe, for want of resolute and enlightened human will, nor because there is not proper application of human reason to principles of science, but for lack of what the writer of the first article calls "Pentecostal outflow." Surely no one will claim that "the Pentecostal outflow" or the Communal Association was the result of recognized science or any "revival spirit" that was induced or cultivated by any human purpose. According to human reason it can hardly be considered a natural sequence of any thing that preceded it. In other words, it was providential.

To-day we expect a "revival." The religious world regard the tabernacles and gatherings as only expressions of "the soul's sincere desire," and of little value unless the prayer be answered by a "power from on high." Nor does reason alone secure a truly religious spirit. Science is the divine truth recognized, and religious purposes must accord with it or be a failure. But beyond all now recognized as science there is an undefined twilight which awakens expectations and sustains the faith and hope of Christians that "God's will shall be done on earth." The preparation for that practical result seems to us as much overruled as was the influx of Pentecostal fervor.

Multitudes admit the golden rule implies more than is to-day realized. The interdependence of mankind is more and more clearly perceived, and many seem well prepared to "be together and have all things common." If there should come a divine afflatus that should give life and energy to many present conceptions and give us a new Pentecostal awakening, probably we should then see that the conception as well as the power was providential. O. H. W.

SOCIAL LABOR vs. COMMUNISM.

EDITOR AMERICAN SOCIALIST:—When I see how much of your valuable space, usually devoted to the spread of Communism, is occupied by my anti-communistic letter of Dec. 6th, not only I can not feel aggrieved that you decline to accord to my second letter a full publication, but I am also able to appreciate the generosity of your courteous—not to say, flattering—hearing. To be candid, however, I must confess to a feeling of regret that my defense of what the N. Y. *World* is pleased to call "Boston Communism" is not to be brought to the notice of the readers of the SOCIALIST, in which paper I had the opportunity of reading the *World's* criticisms, supported and strengthened by your own. Another cause of regret is, that I preferred to appeal to the intelligent Socialists of the country against the objections raised to our propositions for municipal reform, rather than to the general public through the columns of the *World*, because the whole subject of social organization is still in the arena of discussion, and no liberal Socialists—Communists or of any other school—will presume to say that the question is decided as to what is to be the ultimate form of society; much less as to what form is best adapted and the most practicable for present conditions.

I do not think that we in the least ignore the importance of studying man and society in the abstract and trying to form the highest conceptions of future social relations, when we make such objections secondary and subservient to the immediate object of our present circumstances, and discovering *the next necessary step* of social evolution. * * * * I had written thus much (several days ago) under the influence of your reply to my letter explaining the programme of the Workingmen's Party from my stand-point, when I saw that the subject covered too much ground, and needed too much elaboration to permit of being compressed within the limits of your space. I therefore concluded to let you have the benefit of the last word for the present, hoping that occasions would arise when I might touch separately, in your paper, upon the various points under discussion.

The SOCIALIST of January 3d, however, has just come to hand, with evidence that the discussion is of interest to your readers, and with a letter from the veteran and indefatigable reformer, Mr. J. F Bray, which seems to call for some response from me.

I never fail to read with close attention and respect all of the many and excellent letters from Mr. Bray that come under my observation, and I have had the pleasure of an intimate, private correspondence with him for two or three years; indeed, I esteem him my most valued correspondent, and one of the chief pillars—if not THE chief pillar—of the labor movement in this country. He and I agree so entirely upon the present condition of that movement; upon the changes of ideas and methods and *policies* of the Workingmen's organizations, that have become necessary in consequence of the rapid development of *new factors of* civilization, that I am deeply anxious to come to an understanding with him on the *one* point in regard to which I have long felt that we differed. I think that I have avoided probing this difference to the bottom from an unwillingness to appear disputatious as to the precise form of the future Socialistic organization of Labor that we both desire and confidently anticipate. It has been such a pleasure to me to find myself generally in so close accord with Mr. Bray that I have hardly liked to admit—even to myself—that we have *any* difference of opinion.

Now, however, that the subject has been accidentally and incidentally broached; and now that the Workingmen's Party has adopted the term "Socialistic Labor" as distinctive of its principles and objects, I think that it is "in order" to compare notes as to the meaning to be attached to "Socialistic Labor;" and I know of no medium for the discussion so suitable as the columns of the AMERICAN SOCIALIST. (You see, Mr. Editor, that I am as bold in inviting myself to your table, and even in telling you what to have for dinner, as I was in trying to press you—*nolens volens*—into our party.)

But I must come to the point, and my point in this letter will be, to correct some misapprehensions Mr. Bray appears to have of my ideas, and to criticise some of his.

I agree with him that the just distribution of the products of the coöperative labor of the whole community must be effected by some system of wages, and that these wages will be paid in some form of currency or money. I agree with him that "there must be constant accumulations of property, in the shape of dwellings, factories, machinery," etc.; and that these would represent "unconsumed products" (I object to the word "profit," however), but I do not see where, in my letter to you, I admit that "*all* unconsumed products" would be "common property." It is not clear to me that *dwellings* would be common property, for instance; any more than the furniture of the dwellings would be such, or the books, or the pictures; or a man's coat, or his hat, or his boots. A dwelling-house should express the individuality of its occupant just as much as a suit of clothes does. I think that everything appertaining to a man's individual or private use should be *private* property—not *common* property.

With regard to "public expenses," such as the national defense, the preservation of law and order, the administration of justice, the support of the mentally or physically incapable, technical education, insurance, etc.; all these, except wages of officials, would be provided for out of the annual gross products; also the payment of national or public debt (so long as any existed), and appropriations for additional capital and for the waste and depreciation of capital.

But these deductions having been made each year in advance, by estimate from the estimated gross products for the same year, the entire balance—however large—would be the net earnings of the people for that year, and would be then "private property," distributed among them in proportion to the value of their respective public services, and this value would be ascertained and regulated by the unerring law of supply and demand, acting naturally and harmoniously, as it does not do under our present system.

I don't quite know what Mr. Bray means by "Communism in government," so can not say whether I have or have not "confessed" my approval of it; I am certainly not opposed to "Competism" [competition] in the abstract. Just so far as "Competism and Communism represent two distinct social systems," I am in favor of "Competism." I do not admit that "when we substitute Coöperation for Competism we take the first step toward Communism." On the contrary, I believe that one of the great evils that we are suffering from to-day is *Communism;* rival Communisms—Communes composed of capitalists, like our railway corporations; and Communes composed of laborers, like our trades-unions and coöperative associations (*alias* joint-stock associations—Rochdale, to wit). It is true that, under our present industrial system, Coöperation gravitates into Communism, inevitably; but it does not follow that it would do so under the *regime* of Social Democracy.

But I shall be taking too much of your space again, and had better stop at this point. I do so with the hope that you will allow me to present my "Utopia" in a future issue, and am, respectfully,

W. G. H. SMART.

P. S.—I have just seen copies of Western German newspapers, published in the interest of our party, and noticed that this discussion in your pages has called out quite a considerable attention to the points involved. I am glad to see it, and trust that if my disavowal of Communism as an element of our party programme does no other good, it will at least bring about a clear understanding as to our fundamental principles.

W. G. H. S.

From the Houston Age.

WORKINGMEN'S CO-OPERATIVE COLONY.

TO LOCATE NEAR HOUSTON, TEXAS.

AN Association styled "The Workingmen's Colony of Texas," composed of mechanics and farmers, of the Northern and Eastern States, is being formed for the purpose of enabling some of the surplus working population to leave the cities. The promoters propose to establish, in suitable localities, colonies, each of which shall be a coöperative society, associated in all the relations of life, having agriculture for its basis, working up its raw material in factories, and maintaining on its domain all trade and production that can be profitably carried on.

The workingmen educated by misery and want are beginning to look to coöperation as the only road leading out of the valley of distress in which they now dwell. Those who read Charles Nordhoff's book on the Communistic Societies of the United States, in which he gives detailed accounts of the Economites, Zoarites, Shakers, Amana, Oneida, Bethel, Aurora, Icaria and other existing Societies, must, if previously unacquainted with the history of Communism in this country, be astonished at the results which have been achieved where bodies of men and women have joined together, submitting themselves to discipline for the common weal.

The promoters of the workingmen's coöperative colony of Texas, after a careful study of the advantages offered by each of the States of the Union for a migration on a large scale, and after a personal inspection of most of the States, selected Texas; but as yet they have not decided in what part of the State they will locate their largest bodies. They propose to establish their nucleus near Houston, which they will make their rendezvous. Among their rules are the following: No liquor traffic will be permitted; monogamic marriage only will be permitted; no invalid, nor any person convicted of a base crime, will be received into membership; members will be expelled from the society if guilty of intemperance, riotous conduct, use of deadly weapons, refusal to work. Every member, male or female, must work for the common good.

Among the workingmen of the cities and among the less wealthy farmers there has set in a strong undercurrent toward coöperation. In the hot, fierce, remorseless struggle for comfortable seats in the theater of life, hotter, fiercer and more remorseless now than ever before in American history, the prizes are only to be gained by giants. Trade is settling into the hands of a few giant firms, subject to whose will the petty tradesman exists. The law of gravitation is universal. Large properties are attracting and absorbing the smaller. Manufacturing is fast being monopolized by a few colossal factories. Small manufacturers are being crushed. The farmers even are beginning to feel the giant's clutch. How can the individual farmer of a hundred-acre homestead compete with the lord of a 20,000 acre farm or the master of a 185,000 acre ranche, who, by the use of almost perfect machinery, enables each one of his men to do as much work as ten homestead farmers? By coöperation alone can the homestead farmer hold his own against the lord.

It is evident that these bodies of men, composed of

intelligent mechanics and farmers, selected for physical vigor and determination to work, and kept under strict discipline, must prove a valuable class of citizens to whatever country they settle in. The number of such men who can be brought into the State is practically limited only by the means at the disposal of the promoters. The business men of Houston should bestir themselves to secure the location of as numerous a colony as possible near our city.

The representative of the colony in Texas now is A. Audival, who has taken the secretaryship in place of A. J. Sharpe, who has acted temporarily.

Communications should be addressed to A. Audival, Secretary W. C. C., P. O. box, 77, Houston, Texas.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 17, 1878.

THE AMERICAN SPIRIT.

THE *Ohio Volkszeitung*, in its comments on our debate with Mr. Smart, makes a point against us in this way:

"Can a peaceable agitation properly be expected as a specific American characteristic? * * * Was this republic established by the peaceable means of the ballot? No, it was cemented with blood. Was the soil of the United States obtained by means of the ballot? No, but by bloody wars. * * * How was Slavery abolished? by means of the ballot? No, that process was too slow, and blood was the great agent by which slavery was abolished." And so on.

Whereupon the *Detroit Socialist*, another Workingmen's paper, remarks:

"A thousand more like questions could be asked and answered in a like manner. At last one might ask, how are we at all entitled to speak of a peaceable development of American civilization? Therefore, if we Socialists intend to employ only peaceable means of agitating our cause, we do far better to base it upon the principles of humanity, rather than that of Americanism."

All of which evidently means—whatever else may be its bearing—that the leaders of the workingmen do not quite relish our peace-principles. Their argument against the Americanism of those principles seems strong. Whether they squarely hit us in that argument may be judged best by recalling the exact words of our overture. We said:

"If the Workingmen's Party, instead of adopting the quarrel of the poor against the rich as it stands in Europe, will study their rights and plans carefully in the American spirit, and work out for themselves an original American platform, which will commend itself to the reason and conscience of those who have learned to think in American schools and under American institutions, we pledge ourselves to join it and work for it with all our might; for we are and have been and shall be workingmen ourselves, and hold ourselves bound in common interest with all honest producers. But we hate the war-spirit as being the uttermost opposite of the producing spirit, whether it shows itself in military repression on one side, or in agrarian aggression on the other."—(AM. SO. Nov. 15, 1877.)

It will be seen by careful reading of the above that in what we said about the "American spirit" our eye was on "the quarrel between the rich and the poor," which quarrel we showed in a subsequent article entitled *The American Party* (Dec. 20) to be not properly American, but an importation from the caste-ridden countries of the old world. When we called upon the Workingmen's Party to "study their rights and plans in the American spirit" we clearly meant that they should study in the spirit of that American system which gives all men equal rights and chances, and which we defined in the subsequent article by saying: "In this country we are *all* workingmen." We meant by the "American spirit" the spirit that ignores class-distinctions, and precludes any just enmity between the rich and the poor. And that is all we meant. We announced our peace-principles *afterwards* in the last sentence of the above quotation; but did not characterize them as specially American. So the argument and illustrations of the *Volkszeitung* pass us by unharmed.

Nevertheless, their tilt at us has set us thinking on the question whether something might not be said tending to show that even the peace-principle, in some large prospective sense, is part of the "American spirit;" and here is a rough sketch of our resulting lucubrations:

The American system of government by the people means self-government, and self-government working in masses is necessarily government by discussion, and government by discussion is ultimately government by truth, and government by truth is the end of war. (See John 18: 36, 37.) There is no place for bullet and bayonet except as we get out of this American circle into the realm of brute force which belongs to the old world.

Then as to American history, so much as this may be said:

1. Our wars of Independence and Anti-Slavery were purely defensive.

2. Our standing army and navy, compared with the vast military machinery of the old world, are decidedly Quakerish, and dwindling away at that.

3. The militia system, which kept the last generation staring at red-coated "trainers" and musters and sham-fights, has almost disappeared.

4. The *duello*, which is war between individuals and the congener of national war, is a thing of the past, even at the South.

With these and other like symptoms in view, may we not assume that what there is of the war-spirit in this country belongs, not to its distinctive institutions or to the spirit that is in them, but to its bad inheritances from the old world; and that the true "American spirit" is moving on through all impediments and temptations to the end of war by the reign of truth?

Blessed will be the Workingmen's Party if it sails into power on the top wave of this movement, unsoiled by blood!

J. H. N.

THE DUPLEX CURSE.

THE first chapters of Genesis are allegorical no doubt, and it is nothing to our point who wrote them, or whether they are inspired or not; human or divine, they are stuffed full of curious hints to the student of human nature and Social Science. How suggestive, for instance, is the fable, if you please to call it so, of the two trees in the garden—the tree of life or love, and the tree of the knowledge of good and evil. Which tree do you choose? Happy they whose hearts lead them to the tree of life. We shall all get back to Eden when we think more of love and less of knowledge. There is another string of hints touching the relation of man and woman as follows: It is not good that man should be alone; Eve was made for him; to be his companion and helpmeet; her safety was close by his side; she was lost when she wandered by herself; *she* was beguiled by a mischief-maker; Adam was beguiled by *her;* she was led into folly by her curiosity and love of gossip; he by his doting affection. Ah! there is deep philosophy in all that! So in the story of the birth of shame, its connection with sin and an evil conscience. The type of all innocence is a naked child. Then study Cain and Abel as representative characters, and you have a very profound classification of human beings. Abel's unconscious goodness makes him successful and prosperous. Cain's selfish ambition fails of its object; he is envious of Abel, and murders him, and so the fell disorders of the world begin.

But we are thinking now of the *curse* in Genesis, how it marries poverty and uncontrolled propagation, just as we see them married in actual life the world over at this day. To Adam it was said he should eat his bread in the sweat of his brow; the ground should bring forth thorns and thistles, and he should live on the herb of the field, which would cost him hard tillage, instead of the fruits of trees which grew spontaneously. This describes *poverty*. To the woman it was said that she should have her children multiplied and bring forth in sorrow; her husband should be her desire, and at the same time her oppressor. Here is poverty's twin. The two together make a curse indeed. Either of them alone would have been comparatively tolerable. The ground as it is would be kind enough if propagation were limited. On the other hand, women would endure—many of them would enjoy—perhaps the majority of them would enjoy—having all the children they could, if they were in good conditions, surrounded with plenty and all the means of making their children happy. The woman we called mother had nine children and welcomed every one of them, but her circumstances were easy, and she never lacked for help in the nursery. She was not an exceptional woman we believe. Women love children so well that the pains of childbirth would seldom stand in the way, if they could make their children happy when they came. It is Adam's poverty that gives the edge to Eve's sorrow in her multiplied conception, and it is Eve's multiplied conception that keeps Adam poor. It is the two things combined that make human lot so miserable; and they will pass off together in the evolutions of the future.

COMMUNISTIC SUBSCRIPTIONS.

UNDER this heading we will publish a list of the amounts sent to us to be applied in furnishing the AMERICAN SOCIALIST to persons who are interested in Socialism but are too poor to subscribe for themselves. The donor can name the individuals to whom he would like the paper sent, or let us select from those who apply for the paper in this way. For every dollar contributed to this fund we will send a full volume of the paper to some worthy person.

Names.	*Amounts.*
Allyn Cox,	$5.00
Joseph Anthony,	2.00

OUR PROMISED STORY.

IN the last number of Vol. II we said that we hoped to introduce in the present volume a serial story of Socialistic Romance, and stated that we had the promise of such a story from a person who appeared to have the genius for it. We were then in active correspondence with the writer, and soon after making our announcement we received notice that the story would be entitled "FELIXIA: A SCRIPTURE OF THE TWENTIETH CENTURY." With commendable promptness the first chapter of the work arrived. For the kind, it was well done and showed signs of genius; but we remarked that it strongly resembled a certain class of communications purporting to come from the spirits, and were constrained to decline it; but shall still endeavor to furnish our readers with a good Socialistic tale in due time.

We have just received a letter from the author of "FELIXIA," which confirms our idea concerning the spiritualistic style and origin of the story. The author is a medium, and confessedly writes under control. Her letter is a curiosity, and so well worth reading for its vigorous style and sharp points, that we take the liberty of laying it before our readers:

———, *Jan. 11th*, 1878.

EDITORS AMERICAN SOCIALIST:—Please permit me to explain what I am sure you do not understand. You have made a grave mistake in your rejection of "Felixia," and for this reason: there is both *inspiration* and *revelation* coming into the story. I say this boldly, as I well know who is my helper. I was not allowed to have a word of it as I wanted it: hence the many erasions. It is, as the text implies, a "Scripture." I did not know why I put that word in the title, until after I began to write it, and then I knew! The power of God is not to be resisted; but as to putting it into your paper, that lies altogether between you and Him.

As to the story, probably you are aware of the fact that however beautiful a very new tune may be, when you first hear it you do not like it. But when you have once got a comprehension of it, you discover that your first judgment was faulty, and that the new tune is far more pleasing and more meritorious than eternal harpings over of the old strains. It is exactly so with anything really new in literature. I am able to write almost any kind of an ordinary story, *when God lets me.* But a positive *control* is always in my mental work, often obviating what I attempt. The "steel hand" took hold of my work for you, and it *will* have its own way. I could not write near so well as this spirit, though at first I should have suited you better.

I believe that "Felixia" is already on some spirit scroll, and that all I have got to do is, when God gives the signal, copy it! Where it is to be *printed* I do not now know, but by a first-class publisher already selected, I am impressed to conclude.

I offered to write you a serial in good faith, supposing I should be allowed to do it, as I well know I am able. And I am very needy, and anxious to earn by the plying of my pen in a way to please the ordinary taste. But the "steel hand" cares apparently nothing for that, and sweeps my hopes and efforts out of Fate's chosen way as remorselessly as it swept the Red Sea over the hosts of Pharaoh!

I ought to offer you another story to fulfill the promise I made. Possibly I am yet to be permitted to do so, and to give you one of the "practical" sort you desire. But I do not think you want any while you are issuing your "Stories of Poverty." They are excellent; but you had not begun them when I offered a serial. They supply the feature I suggested, and really filled the corner in the AMERICAN SOCIALIST I aspired to occupy, before I could get there.

Should I send a chapter of some lively tale or other, as I best can, you need take no trouble about it; if not to your taste toss it to the flames.

I have desired ever since I received your paper to express my sympathy, for it seemed to me you were occupying exactly the right ground, and that is more than I should say of any other paper I read. I am sure you do not take this ground without some sort of divine control, whether you are conscious of it or not. And your writers—the "steel hand" is at work in their brains too; and many of

them hit key-truths that without guidance they never could have struck—B. V. E. in the last number, in the article on "Fragmentary and Unitary Truth," for instance. I don't find or feel this in any other paper; so I see a "star" hanging over the AMERICAN SOCIALIST, the old rising "star of destiny," which marks to me where a central divine power is operating. But you may grieve away that spirit as the Fourierites did and Horace Greeley, who forsook his first-love reform for politics. It will not do to "tone down" to a corrupt age too much, though to do so somewhat is, as I well know, imperatively necessary. God's truth must not be utterly "sold out!"

You will conclude from this free-speaking that I believe in your doctrine of "free mutual criticism." I do. And you criticised God's work and me over-sharply in your return of my MSS—hence this movement of the spirit.

You are no doubt correct in your idea that one should live in association to be able to write well of its practical workings. I have lived in association somewhat. In my girlhood, being an orphan, with property, I had a small commune of my own, and we all had our own way—no leaders—and we needed none! But this is digression. I do not claim to know much of the practical Communism you are living, but I know humanity, and am very sure that without a regeneration of a miraculous sort not one in a thousand could live in association at all. I am divinely enlightened as to the principles that must underlie any right association too, so am not so unfitted for the task of writing a "Socialistic Romance" as I think you have concluded. I have had an experience very similar to that of Mother Ann Lee, in which revelation has followed revelation, and in which all the Shaker tenets, and yours, and those of the Respirationists, and in fact all of the religious sects and creeds since Adam, I believe, have been shown me in their own original lights.

My assertions, I am afraid, are likely to assume an air of egotism, and yet I care much less than the most of people for anything connected with or growing out of "self," that old demon! It is the Truth that I am from on high receiving, and that alone that I seek to have seen and accepted, and yet I can get few to discriminate.

I have been, and am still, fighting a terribly hard battle. The spirit of God has chosen to throw me out, as an exponent of Truth presented in startling lights, without in the least sustaining me outwardly. And I am stranded in a community utterly without any genuine religious life. Poverty, too, has set in, and added a deeper gloom to what was over-dark for safety before.

The "steel hand" of the spirit on one's soul is not an endowment to be prayed for! It ought to be *saving*, for it is certainly *disciplining!* Like George Francis Train, I find more than one demon in the psychology, and would drop into the Lethean sea of annilfilation gladly; but alas! the fiery baptism of life-and-the-spirit once on, we can never get away from it; we are endowed with "everlasting life," and have got to make the best of it.

In conditions of harmony I am delightfully affected. All pleasure of the sort I can enjoy at all, is intensified: but as at present situated I find no harmony and no pleasure, and the discords of life are all there is of the tune!

I shall ask no reply to this, unless some of those who have the reading of it should desire to answer. In that case please write.

With sincerest wishes for the prosperity of yourselves and paper, I am, most respectfully, ——— ———.

CORRESPONDENCE.

Pawtucket, R. I., Jan. 7, 1878.

EDITOR AMERICAN SOCIALIST:—I remember most of the Socialistic and Coöperative experiments mentioned by friend Craig. In those early days, when we pioneers were scoffed at and ridiculed by the press, we were often put to our mettle, and then the work went on gloriously. Opposition gave us increased energy. There was then no law protecting Coöperative Societies. Hence the repeated failures. Owen said to the little band of workers, "Persevere, and you will reform the world!" The lecturers who were paid one or two pounds sterling a week to preach the glad tidings of Coöperation in every town and village of England, did reform that country. Robert Owen had a wonderful magnetic influence over men. Such an influence and such a power to inspire men with enthusiasm are needed to-day!

JOHN W. ASHTON.

Coleta, Whiteside Co., Ill., Jan. 7, 1878.

EDITOR AMERICAN SOCIALIST:—Although I am so situated that in the matter of giving I hardly dare let one hand know what the other does, I inclose two dollars in response to the appeal under the heading of "A Chance for Communism" in the SOCIALIST of the 27th ult. I would that it were more, and to still further aid in supplying the need, I will, after reading my own paper, mail it to such person as you think stands most in need of it, if you will send me the address. Of course, I had much rather keep my paper, but the truth it teaches is so important, and is so closely connected with human happiness, that my likes must not stand in the way of its free circulation. My desire is to be a Community of one at any rate, and that right where I am, as the *Circular* of blessed memory so clearly taught.

J. A.

EDITOR AMERICAN SOCIALIST:—Mr. Pitt, in his article on "Christian Homes" in your last issue, must have struck a responsive chord in more than one isolated heart. Not only are the happiest homes made desolate by the scattering of the children, but very often the overwearied mother folds her hands in death in the midst of what should be her best years, or perhaps what is worse, sinks into hopeless invalidism, from overwork both of the physical and mental, and perchance, starvation of the spiritual. Not all "Christian Homes" are homes of plenty, and there must be constant nerving of the arm and brain to keep the wolf at bay. Christian men often grow morose and crabbed in their intense struggle for life, which bars the door of aspiration and culture upon them. To me the thought is truly pitiful, that men and women are so unwilling to choose from the best that is given. Truly, Communism points a better way, and the suggestion is a sad one, that humanity must needs be scourged into it.

Yours very truly, A. M. W.

Avondale, Penn., Jan. 5, 1878.

EDITOR AMERICAN SOCIALIST:—When I wrote the article inserted in your issue of Dec. 20 I did not know that Theo. L. Pitt was either one of your literary staff or a member of your Community, or I should not have suggested that he act as secretary to our contemplated organization; for I can quite understand "that you have all you can well attend to in helping make the AMERICAN SOCIALIST the power which it ought to be."

You misapprehend my meaning, however, when you state that I propose the formal organization of an extensive system. I merely suggested that a few individuals, whom we will call President, Secretary and Committee (who should be of the right spirit and ripe for the work) should take charge of it, assist in starting local organizations and help them to help themselves.

I conceive that a simple arrangement of this kind might be the means of facilitating the work, both at its commencement and during its future progress, by placing the applicants for membership in communication with one another. You will be aware that the inhabitants of cities and towns scarcely know their next-door neighbor, and in villages few Socialists are bold enough to broach their Socialism, except at such places as Ancora, where they are all Socialists. Such villages, however, are few and far between. I can quite conceive of a number of Socialists living in the same town or city for years, and yet know nothing of one another as Socialists, though they might all read the AMERICAN SOCIALIST; but if these parties were invited through our excellent organ to send their names and addresses to a secretary as members of the "Great Community," or Social organization, they could be at once put into communication with one another to form local organizations, or schools of Socialism. On the other hand, work that is left to every body, or any body, is generally not done at all, or done indifferently.

We, the outside, anxious, yearning Communists, with years of hopes deferred, can not but congratulate and feel grateful to Mr. Noyes, to the whole staff of the AMERICAN SOCIALIST, indeed to the whole Oneida Community, for stepping to the front as pioneers in this righteous movement. The starting of the AMERICAN SOCIALIST must have involved great risk and expense, and we all know as Socialists with what ability, persistent earnestness, and truly catholic spirit, it is being conducted.

Now we of the rank-and-file, many of us veterans in this holy warfare, are ready, anxious, nay, in the name of suffering humanity, demand of our brother and sister Socialists that we also be called into action, to join those already in the field, in whatever humble position we may be placed. At present we are isolated, scattered, therefore comparatively powerless, but we desire to be called together, so that we may be a power, to do with all our might whatever our hands find to do, in hastening the work of the inauguration of the kingdom of love and of wisdom. The sands of life are going with the best of us, and we feel that we have done little to either save ourselves or others.

Of course, much of the special work of the new organization would be "to devise ways and means to help perfect, strengthen and extend the influence of the AMERICAN SOCIALIST, as that would certainly be one of the most practical and vital ways to strengthen the cause of Socialism." This, as well as any other means which might be devised to facilitate our progress, could be more efficiently carried out (you will be well aware) by union than isolation.

I most respectfully and most earnestly ask, therefore, that some one will kindly volunteer, that some one will kindly accept the privilege, to devise means of placing all Socialists, or as many as may wish to join the "Great Community," in communication with one another, with a view to the formation of local organizations, or schools of Socialism.

My mind recurs to several most worthy Socialists, who I am sure would efficiently initiate this important work. Might I name our dear friend, persistent and energetic Socialist of the Robert Owen and Shaker schools, Elder F. Evans; Elder Lomas too, whom I have not the pleasure of knowing personally, but in whom I have the fullest faith; A. E. Newton, of Ancora, than whom we have not a more thorough and worthy Socialist in our disinterested party; J. W. Ashton of Pawtucket, R. I., whom I remember with great pleasure as a most efficient and faithful worker alike in the very justly celebrated school of Socialism in Salford, Manchester, England, and the great English Social movement of Robert Owen. Of course, there would be many others, both ladies and gentlemen, of equally high merit that will occur to our social friends, any one of whom would be conferring great practical good on the movement by acting as secretary *pro tem*, in our contemplated organization.

Hoping therefore, dear friends, that you will reconsider this very important matter, with a view to countenancing the commencement of the organization of Socialism, however humble that commencement may be. Yours faithfully, ROBERT STEPHENS.

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

VI.

MRS. L'S. STORY.

I WAS born in 1822, in the town of Putney, Vt. My parents were poor, and I was one of nine children, seven of whom lived to be men and women. My father was a farmer, but a man given to such habits of intemperance that he was often disqualified for business, and did not give due attention to the cares of his family. My mother's character was quite the opposite of my father's, for she possessed many sterling qualities. She was energetic, frugal and industrious, and took pains to early instill these traits into her children, so that, as our circumstances became straightened, she contrived ways and means for us to help ourselves. In the autumn we gathered chestnuts and sold them, and in that way were able to get some small articles of clothing for winter. When I was nine years old I cut and dried a sufficient quantity of apples to buy myself a new dress. When twelve years of age I learned to braid palm-leaf hats, and with the money received for these procured my necessary clothing. I do not remember that my father got any thing for me in the line of clothing after that, with the exception of one or two pairs of shoes.

At the time of which I write, the braiding of palm-leaf hats in the vicinity where I lived had become quite a business, and was a great help to poor families. We exchanged the hats at village stores for various necessary articles; but in the town of Westmoreland, New Hampshire, certain parties put out braiding and paid money for the work. This was a great advantage over store pay. For cash we could get flour, furniture, etc. Many times, when fourteen years of age, I would take our team and drive alone to Westmoreland to trade and to bring back large quantities of palm-leaf for mother and myself to work up. We generally, however, patronized the merchants in our own town, my mother trusting me to do the trading, get the palm-leaf, and carry the finished hats back to the stores.

During this braiding period father bought a house and lot, toward which mother and I agreed to pay one hundred dollars in braiding—twenty-five dollars per year for four years. The first year we made our payment promptly; but the second year there came a decline in the prices for braiding. This was in 1837, known throughout the country as a year of great financial embarrassment. The hat business suffered among other things, and looked quite discouraging. Many like myself felt disheartened, and looked about for other employment. I had a brother and sister living in

Boston, my sister doing housework. I wrote to her asking if she could not find some employment for me in the city. She replied, inviting me to come. The next consideration was the means to go with. I had no money. I needed a trunk, a new dress, and money to carry me there. I got my father to take me to a trunk-maker in Westmoreland, where I ran in debt for a trunk, asking the man if he could trust me till I could work and pay for it. He very cheerfully consented, saying that he would wait several months for me. I then went to the store and bought a dress, asking the same favor of the merchant. He also very kindly obliged me, and I considered myself in luck that day; so much so that I thought I could venture to ask my grandfather for the money to go with. Here I again met with good luck, my grandfather not even asking me when I would pay him, or raising a doubt as to the expediency of a girl of fifteen leaving home. I was not long in getting ready for my departure, as that one dress was the only article of clothing I purchased for the occasion. My trunk was a small one, and in these days would be called a *very* small one, and yet I did not fill it. I had but three dresses to put into it, and other things in proportion. I had but one pair of shoes, and those I wore. One might think it strange that I should not have had more clothes; but the proceeds of my braiding went to help support the family, and to contribute to the second year's payment.

I left home about the first of June, my whole outfit being my half-filled trunk, and a small work-bag on my arm containing a few crackers. My father carried me to Keene, about twelve miles from Putney, where I staid over night at a hotel, and took the stage early the next morning for Boston. For the first time in my life I found myself alone among strangers. I was called early in the morning to get ready to take the stage. From lack of experience in traveling I had neglected to mark my trunk, so that after I was seated in the stage I found myself often recurring to it with so much care and anxiety that I was instinctively led to pray about it. At that time the journey from Keene to Boston was much more complicated than at the present day. We traveled a greater part of the way by stage; then, after a short ride on a steamboat, we landed at Lowell, where we took the cars for Boston. After I was seated in the cars at Lowell, a young man among the passengers asked me if I knew whether my trunk was aboard? I told him I did not, but I supposed it was. He asked me how it was marked? I told him he would find the letters F. M. W., in brass nails on the top of the trunk. He started immediately to see about it, as there was no time to be lost. In a short time he returned saying that he found my trunk had just been put on board of a stage about to start in another direction; and that he barely had time to get it on board of the cars before they started. You can imagine my feelings of surprise and thankfulness. Not only to this young man did I feel grateful, but to the good Providence to which I had committed the care of my trunk. This young man, though an entire stranger to me, procured a carriage for me when we reached Boston, and did not leave me until he saw me safely landed at the house where my sister lived. Here I was invited to remain for a few weeks to take my sister's place in part, while she returned to Putney for a visit. This family in which I now found myself had at one time been wealthy, but had been unfortunate in business and failed. They were kind and considerate of their help, treating them well in every way. I lived with them about six weeks, receiving for my wages one dollar per week. I will say here that one dollar a week, was all that I received for wages during the year that I was absent from home. This was of course slow getting along, with the few clothes I had and the debt I had incurred to start with. Besides in these new circumstances I was obliged to have more clothes for my actual need. When I met my brother, soon after my arrival in Boston, he asked if there was any thing of which I was in urgent want. My sister replied that I had but one pair of shoes. He immediately handed her the money necessary for another pair, asking her to see to it that I had the shoes before we returned to our place of employment.

Before my sister's return the people for whom I worked kindly found another situation for me, so that I lost no time in going from one place to the other. The new situation was in Roxbury, a little out of Boston. My business was the care of three small children. The lady to whom the children belonged came from Baltimore to spend the summer, with her father and mother; and her mother hired me to take care of her daughter's children. This was new, and sometimes very trying work for me. The children were ungovernable and passionate. They knew nothing of obedience, and were allowed to have their own way in almost every thing. I was told to *coax* them, and be careful not to tell them what they must or must not do. The children were fair representatives of their mother, for she was very passionate, proud and aristocratic, full of the Southern spirit as to the treatment of the colored race, and of servants in general. She was down on any thing like philanthropy toward the negro, and just to hear the word *Abolitionist* was enough to make her fly into a passion.

While living at this place I found myself in need of the advice my sister gave me on my first entering upon my duties as a servant. She told me that if my mistress found fault with me never *to answer back*. Oftentimes while living here I would think I could stand it no longer, and certainly not till the lady's return to Baltimore, which would be late in the fall. I spoke once to my brother about it, to see if he would not deem it advisable for me to seek another place. But he discouraged me at once, and exhorted me to be patient, and stay till the lady returned to Baltimore. In obedience to my brother I gave up all thoughts of leaving, comforting myself by counting the weeks that I should be likely to stay. The time for the lady's departure at last came, and then she told me that her husband wished me to accompany them to Baltimore and continue in their employ. But I readily excused myself by saying that I did not wish to go so far from home. She then offered to find me another place. This was more than I expected of her, and I felt very grateful. In a few days she informed me that she had obtained a situation for me in Boston, where I should have the care of but one child and do some light chores besides. This place proved to be a good one. The lady was quite the opposite of the one I had left, being very gentle and amiable in her disposition and manners and truly a lovable woman. I felt well paid for waiting, and saw that a good Providence was over me. I found also to my surprise that the lady who obtained this place for me had given me a good recommendation. I continued here during the remainder of my stay in Boston. I had promised myself to be absent from home only a year; and when the year was up I was glad enough to go back. Before I returned, however, I had sent the money to cancel my debts. I reached home better clothed than when I left, but with only nine dollars in my pocket. I paid five dollars on our land debt, and used the rest for necessaries in the family.

During the following summer I remained at home; in the fall I occasionally went out to work for a few weeks at a time. Early in the month of December I went to service in a family at Bellows Falls, about ten miles from Putney, where I lived four months. Here my health broke down. My work was quite too hard for one at my age, and I knew very little about taking care of myself. I also attended a dancing-school. Every morning I had the fire to make, the breakfast to cook, and the cow to milk; and in addition to this, on every Monday morning I had to rise at three o'clock in order to get the washing started, so that it would not interfere with the other routine duties of housework. Then if the dancing-school came on Monday evening I attended it just the same. The greater part of the time I lived here all the water used in the family had to be brought from a neighbor's house across the road. Generally the water was brought by the men, but sometimes it happened that they were not at home, and if I was in need of a pail of water I went after it, not hesitating sometimes to bring two large pails full at a time. I usually had to bring in my wood also. At the end of four months, as I did not feel well, and had got tired of working out, I proposed to go home and recruit for a week or so, expecting to come back; but at the end of the week I did not feel able. This was the last of my working out, except occasionally for a few days to accommodate. Soon after this commenced a long spell of fourteen months' sickness. The question of employing a physician came up. My mother was much grieved that I should work so hard as to get sick; and then use up my money and more too in paying a doctor's bill. After awhile, through the advice of friends, a physician was employed; and four physicians were consulted during my sickness.

Through the Providence of God my health became quite good again; and after my recovery I began to look about to see how my doctors' bills were to be paid. There was a woolen factory in our town which employed girls in various departments of the business. I thought I would go there, and get work till I had earned money enough to pay off my doctors. Before carrying my plan into execution Mr. Noyes and family, having heard of my intention, kindly invited me to come and live with them and learn to work in the printing-office at setting type. They also generously paid my doctors' bills. The Community has been my home ever since.

In conclusion, it may be interesting to relate one or two incidents that occurred in the course of my sickness. After I had been sick nearly a year I found that my clothes were not like those of the children of Israel, that "waxed not old;" but that they were wearing out. I did not borrow any trouble about them, as I had realized God's care over me during my sickness as never before. I had been led to have such faith in him that I could trust him to look after my temporal as well as spiritual wants. One morning my mother expressed some anxiety as to my need of some under-garments, saying that mine were wearing out, and what I should do for more she certainly did not know. She had no means to get any thing for me herself, and my father certainly could not. I told her that I could trust God about my clothes; that I was not afraid but what He would see that I had what I really needed; and entreated her not to worry. That day my father went to my grandfather's, and when he came home brought a small bundle, and laying it down said that there was something grandmother had sent to me. On opening the package I found to my surprise that she had sent me the very garments I was in need of. My father did not hear the conversation between my mother and myself that morning; neither did he know what was in the bundle.

Several weeks after this, my mother, with her usual forethought, reminded me that if I was to be an invalid much longer I should need a new dress. I replied to her much as on a former occasion, not taking any thought whatever how my need would be supplied. Not long after this I learned that a new dress was being made for me by some lady friends in the neighborhood. This was a pleasant surprise, and the dress just what I much needed.

FABLES BY COINONIA ÆSOP.

THE LION AND THE HORSES.

THREE fine horses, owned by a goodman known as Mr. Brotherly-Love, fed in a pasture together in the greatest peace and amity. A Lion in the neighborhood (ever "going about seeking whom he might devour") had long had his eye upon these horses, hoping to make a prize of them, but found that there was little chance for him so long as they all kept together. He then began secretly to spread the idea among them that they would thrive much better if they fed in separate fields; telling them, each one by himself, that the grass which the others eat robbed him of so much that might go to enrich him in flesh and muscle. Besides, he also ingeniously caused the idea to be spread among them that by all feeding in the same field they trampled down and ruined the grass for one another. In this way he fomented a jealousy and distrust among them, which made them finally earnestly petition their master that they might range apart. But Mr. Brotherly-Love, divining the occasion of their request, showed them that their "wicked adversary," the Lion, had thus influenced them that he might be able to fall upon them single, and so make an easy prey of them all. Animated with the strength of a just revenge, at the next opportunity the horses all fell upon the cruel and blood-thirsty Lion, and drove him out of their neighborhood.

"*Combination wins nowadays.*"

QUARRELING ABOUT A SHADOW.

ONE hot summer's day some travelers hired a livery team to take them from the city of Gotham to New Jerusalem. (There is, as it happens, no railroad to the place, the way thereto being so exceedingly narrow and difficult as to baffle the ingenuity of the most accomplished civil engineers). The travelers having forgotten their umbrellas, and the day waxing hotter and hotter, they were fain to stop in the midst of a treeless plain in order that they might repose themselves in the shadow of their horses and wagon.

As it was near noon, the shadow was so narrow that it was impossible for them all to enjoy its coolness. Thus there arose a dispute among them as to who had the most right to the comforts of the shadow. The man who went and hired the team of the livery man claimed that the best place belonged to him. The others vehemently objected to this, saying he had not bargained for the *shadow* of the team, to which they all had an equal right. While they were thus wrangling and disputing about rights and places, the horses, frightened by the noise, took to their heels and ran away.

When folks or sects come to think that they have a patent on all the righteousness and truth there is in this

world and the next, they are tempted into fierce controversies on the subject, which sometimes results in their losing both the *shadow* and the *substance* of the good they originally had.

FORM-MANIFESTATIONS IN NEW HAMPSHIRE.

THE Haverhill (Mass.) *Publisher* of Dec. 18 gives the following account of Spiritualistic phenomena, which have recently taken place at Rochester, N. H. :

"We have from time to time, in the past, given pretty full accounts of the singular events which are occurring at the residence of Mr. John R. Pickering, in Rochester, N. H., but for several months no mention has been made of them, although we have been pretty fully advised by our correspondent of what has been going on, deeming it proper to wait till another convenient opportunity should be presented for personal observation.

"Having been invited to be present at an assembly at Rochester, last Thursday night, with the privilege of inviting four others, we accepted the invitation. The four persons accompanying us were Mr. and Mrs. Edmund Gage and Mr. and Mrs. J. Merrill Ordway, of this city. The persons met at Rochester were Mr. and Mrs. Pickering, Deacon Micajah H. Wentworth, Mr. and Mrs. Wm. Wentworth, Mr. and Mrs. John H. Goodrich, Mr. and Mrs. John Horney, Miss Emma Wentworth, and Mrs. Waterhouse, all of Rochester, and Mrs. Varney, of Waltham.

"We had many times before attended the materializing manifestations there, but in the recess there had been an advance made, and much change brought about. We found the cabinet had been discarded, and the essential darkness provided for by placing a curtain across one corner of the room, canopying the space with a black covering, creating a condition of perfect darkness in a corner measuring four feet in the long angle and three in depth to the corner of the room forming the other two sides of the angle. This curtain and the space enclosed were subject to the most rigid inspection, and there was not a single article of furniture, or drapery, or clothing of any kind whatever, within it.

"At a few minutes before eight o'clock Mrs. Pickering, the medium, took her seat near to the curtain, but *outside of it*, and in full view of those present, with no covering or protection from the light except a piece of white lace curtain material so arranged as to drop down over her eyes in order to somewhat cut the light, and to enable her, as she said, to go to sleep quicker. The party all knew there was nothing inside the curtain but the solid walls of the house. They saw Mrs. Pickering take her seat outside of the curtain; they saw her sitting there, watched the occasional movements of her hands and feet, heard her slight coughing, heard an occasional moan from her, and saw her rise from her seat as she came out of the entranced condition. Every one present *knew* Mrs. Pickering to be in clear view of them as above described, during every moment of the three hours in which the manifestations were taking place.

"Mrs. Waterhouse, an Orthodox lady, presided at the piano, singing the familiar, sweet, devotional hymns in common use at conference and revival meetings. This continued for fifteen or twenty minutes, or till the medium was fully entranced or asleep. At the expiration of that time the manifestations commenced.

"The first sign of any thing inside the curtain was the appearance of a face at the aperture in it. Very soon, a female form, dressed in white, parted the curtain and walked out into the room three times in succession. She was followed by another form, unmistakably a female, in stage costume, and personifying a page. She was dressed in fancy costume, with striped stockings and slippers, responding to lively music in a brief dance. The next was the form of a pretty tall, large-framed woman, with marked features, quite old and wrinkled. She appeared three times, and on her first appearance pointed out the writer of this article as one she knew. The name of the person she so strongly resembled as to suggest it was spoken, and she acknowledged it to be correct by bowing her head.

The fourth was the form of a tall and stout man partially dressed in dark clothing. The next was the tall and symmetrical form of an Indian calling himself Dr. Williams, and is said to be the guide of the medium. He was dressed in dark clothing, had upon his head a cap with feathers a foot in length. He walked out into the room five or six times; stood by a table, and by the piano, and at one time made a special clatter with his feet upon the floor to show that there was substance to him. Following him were a succession of male and female forms of different sizes and breadth of stature, with different colors of hair, and of varying costume, and there were also youth and little children. At one time there were three forms appearing at once; one a female, which came out into the room, another smaller in stature, standing at the opening of the curtain, and a child at her side.

"Another presentation was a female form walking out into the room, leaving standing at the opening another female holding out a child. Still another and most impressive presentation was a female who walked out into the room, and a little tottling child followed her, holding on to her dress.

"Another form was that of a female, tall and slender, with lightish hair, which she made great effort to have noticed. She accepted the name of Anna Griffith Burbank, of Groveland, and her friend believed it to be her. A chain made of her own hair was worn by her friend, Mrs. Gage; this was taken and laid upon the table, and the form took it up, holding it in comparison with her own hair, calling the close observation of Mr. Goodrich to it. Another very comely female appeared with long black hair hanging down on each side of her face, and turning round displayed a luxuriant growth hanging down her back on the groundwork of spotless white. This form bore in her hand a white scarf bespangled with silver stars, which she carelessly drew through her hands, and then put it upon her head, where it remained till she disappeared. This was a very beautiful sight. Another female form with quite light hair walked out to the table and up to the looking-glass, where she took a view of herself, and after promising to come at some future time and allow her photograph to be taken she retired. Late in the evening the form of Julia Wentworth, which we have frequently seen before, came out with her lithe and hurried tread, cordially and affectionately greeting her father and mother, speaking to them in whispers which were distinctly heard by all of us. This was a scene of interest and emotion not to be forgotten.

"In addition there were several male forms which came out with clearness and force, among whom were Freeman Whitehouse, formerly of the Whitehouse Minstrels, and was quickly and emphatically recognized by several of the Rochester people, and by Mrs. Varney, of Waltham. Another was the form of a man who claimed to be formerly of this city. His form and general appearance answered the requirements. The thing halted at was the appearance of his beard, but having since seen a photograph of him when in full beard that point is very well settled. In connection with this it may properly be stated that we were in what purported to be communication with him two weeks previous, when he promised to go to Rochester and try to show himself. On that very night, between nine and ten o'clock, by previous arrangement he was supposed to be communicated with in this city, and said he would meet us at Rochester immediately. What claimed to be him made his appearance there at about ten o'clock.

These are the leading incidents of this most remarkable and intensely interesting evening in the observation of this phenomenon of invisible forces, the duration of which was more than three hours, twenty-two different forms appearring, and during which time, bear in mind, *the medium was outside the curtain, under the close scrutiny of all whose names have been given above.*

"One noticeable thing in connection with this séance was the light behind the curtain. There could be no light shining into it, because the lamp was so situated as to cast a subdued and mellow light sufficient to distinguish and recognize persons and see any object in the room. Under these circumstances there was a light inside the curtain of a phosphorescent hue, so luminous that when the curtain opened the naked walls of the room were seen while every thing inside appeared generally luminous.

"We have been a frequent observer of these things for about a year, and have seen them under varying circumstances. Mrs. Pickering has on former occasions, when sitting in a cabinet, been repeatedly examined by committees of ladies to discover the material for the performance of a trick; we have repeatedly enveloped her in a sack with test-tying of our own; we have repeatedly examined and sealed the cabinet to guard against confederates, and still the same manifestations went on, only varying in power and interest in proportion as the elements present were harmonious or otherwise. We were there with the 'critical committee of ten:' we were there with the much smaller number of scientific men oppressed with a burden of doubt, and fear of being humbugged, and we have been there when the elements were confident and harmonious, and have critically watched the varying conditions and results. The last occasion is the crowning one, and has placed the whole thing, in the minds of those present, beyond the reach of doubt or infidel cavil of any and every type."

The Liberals must not be too ready to claim Mr. Beecher as a recruit for the army of Satan. He has been defining himself in *The Presbyterian Weekly*. He has always preached the doctrine of retribution, both here and hereafter. "It is true," he says, "that the question of the nature of suffering, the object of penalty, and the question of its duration, I have discussed with such light as I had, denying that all the light had yet broken out of Holy Scripture, on various points it had contained.....My working sympathies go with the evangelical orthodox ministry. I refuse to be held to consistency with any dogmatic system of theology of the past. I am with Calvin and against Calvin: I am with Arminius and against Arminius: I am with Episcopacy and against Episcopacy: I am with the Roman Church and against it—my object being, not to build nor to defend any system of theology or government, but to bring men near to God, and build them up in holiness of life."

Mrs. Isabella Beecher Hooker and other advocates of female suffrage have been petitioning Congress in behalf of woman's rights. The dignified Senators sneezed and blew their noses, and in one way and another expressed the idea that such notions were out of their line of thinking.

RECEIVED.

FABLES BY WASHINGTON ÆSOP, taken "anywhere, anywhere, out of the world," with Illustrations by F. S. Church, New York: *The World*, 35 Park Row.

VICK'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE, 1878. James Vick, Rochester, N. Y.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. Published by James Vick, Rochester, N. Y.

OUR MERCHANT MARINE. A Voice for American Commerce. By Charles S. Hill. Third edition. New York: D. Appleton & Co.

ITEMS OF NEWS.

HOME.

Immigration has been falling off steadily ever since 1872.

There has been a resurrection of the Crispins among the Lynn shoemakers.

Mr. Larkin G. Mead, the sculptor, has made a design for a Morton monument.

The President does keep an immense scrap-book. That is his pulse of the country.

The water-pipe man is going to have a paper. It will be called the *American Plumber*.

A part of the February *Atlantic* has been burned in a fire in the dry-room of the Riverside Press.

Mark Twain will saunter down to the office of the *Hartford Courant* and edit that sheet awhile.

The New Orleans Clearing-House and Chamber of Commerce won't cotton to the Bland silver bill.

Cold place up there in Maine: On Sunday, the 8th, the thermometer at Somerset Mills stood at 44° below zero.

Let the college boys spout for the prizes of oratory. We need something of that sort to balance the folly of so much bone and muscle and boating.

It would save us some disgusting revelations if children, after having a good start in life, would let father do as he has a mind to with his money.

The grasshopper comes from the Snake River Valley in the Rocky Mountains. He won't be so cranky now that we know what a place he sprung from.

Elder Frederick Evans thinks a "tantrum" is all right when you are on the winning side and fighting for the good and true. His "tantrums" have paid, he says.

The New York bankers and some from Philadelphia and Boston have had a meeting on the silver question, but they haven't told us what they are going to do about it.

The Commissioners of Agriculture think we can raise coffee in parts of Florida, Texas and California. Better not. It don't pay to be so happy as the fragrant berry will make you.

Hiram Powers, the great American sculptor, left a son who is succeeding admirably in his father's profession. He is now in Florence, Italy, engaged on a statue of the late Hon. Jacob Collamer, of Vermont.

Them ring Republicans may have made any number of pledges, bargains and contracts; but there is no evidence that the President ever made any beyond what are on record in his speeches and letters.

One of the workshops of the Union Manufacturing Company—a Coöperative establishment under the superintendence of J. A. H. Ellis—was burned on the night of the 25th of December. Loss from eight to ten thousand dollars; insurance, $3,700.

The heirs of Mrs. General Robert E. Lee have a suit in the Circuit Court for Virginia for the recovery of the estate on which the Arlington National Cemetery is situated. They have some hope of winning the case.

The rumor that the Republican Senators are going to investigate the validity of Mr. Hayes's hold on the Presidency is probably only a crack of the whip to enable the party managers to bring him into the traces. Such an investigation would terrify the Democrats—they might have to take Tilden, you know.

According to the *Boston Transcript*, no less than twenty-six centennarians died in the United States during the last twelve months. Augustin Picard, of Rochester, N. Y., was 109 years old. His father is said to have lived to 108, and his mother to 104, while a sister 109 years old still lives in Quebec.

The Hon. J. Willis Menard, of Louisiana, the first colored man who was ever elected to the American Congress, is coming North to lecture on the condition and prospects of the negro under the solid South. His views are eminently conservative and encouraging, and not at all of the fixed-bayonet style.

Some of those saving New Yorkers think they can dispense with Frederick Law Olmsted's care of the Central Park. It strikes us that a work of art like that pleasure-ground will always need a man of genius to look after it; else it will fall more and more into the hands of utilitarians and quacks. Keep Olmsted.

General Francis A. Walker, the economist, has published a work on "Money." In it he quotes from Copernicus: "Numberless as are the evils by which kingdoms, principalities and republics are wont to decline, these four are in my judgment the most baleful: civil strife, pestilence, sterility of the soil and corruption of the coin."

"More than nine-tenths of the colloquial peculiarities of New England," says the *Tribune* reviewer of Bartlett's 'Dictionary of Americanisms,' "are in fact derived from Great Britain, and are now provincial in the parts from which the early colonists emigrated, and are found in writings of the period in which that emigration took place."

A tract of 7,000 acres of land on the line of the Richmond and Danville Railroad, about ninety miles west of Richmond, has been purchased by a Roman Catholic emigration society organized in Philadelphia, for the purpose of founding an exclusive Roman Catholic colony. There are thirty-six dwelling-houses, two well-appointed mills, and some other buildings on the property.

Captain J. Wall Wilson, an old Arctic voyager under Dr. Kane, has been coaching Captain Howgate. He advises him to take cedar boats instead of metal or rubber ones; felt tents instead of canvas ones; tea instead of coffee; to have his winter-quarters well ventilated and furnished with a cold ante-room for the men to stop in awhile after coming in

from the great cold without. Spare men, weighing about 160 pounds, stand the cold and exposure best.

According to a paper read before the Social Science Congress by Robert J. Porter, of Chicago, the municipal indebtedness of 130 cities of the United States is $644,378,663. In 1866 it was only $221,312,009. Geographically speaking the State debts are distributed about as follows: Western States, $2.80 per capita. Eastern States $8.00: Southern States 22.00. This is exclusive of municipal indebtedness, which would in the Southern States bring the burden of debt to about $40 per head.

Senator Edmonds has addressed a very candid letter to the President respecting the proper relations which should exist between the legislative and executive departments of the Government. While he admits that the abuses of the civil service have grown out of the utter inability of the President to determine of his own knowledge the fitness of every appointment, he does not approve of Senatorial or other dictation; on the other hand, he recommends that Senators and Congressmen should be silent until their advice is called for, and that the Senators should act of their own motion only, when the Presidential appointments have come before the Senate for confirmation or rejection. This is substantially the President's position. Mr. Edmunds thinks, however, that the whole difficulty could be greatly lessened by some further legislation and the establishment of some rules of appointment.

FOREIGN.

The Turks have been bombarding Eupatoria, a town in the Crimea.

France thinks she has lost a friend by the death of Victor Emanuel.

General Radetzky, the Crosser of the Balkans, is called the *Sulbalkansky* now.

Greece would know what to do if she only knew what England is going to do about the war.

Osman Pasha is treated as if he were a conquering hero, and not a bloody butcher of the Russians.

Victor Emanuel popularized that kind of mustache which goes wandering off across the cheeks toward the ears.

The Congress of Mexico has voted to admit breadstuffs free of duty. This is a great help to Texas and California.

Victor Emanuel said he hadn't any thing against the Pope personally. He took pains to die in the odor of sanctity.

Eva, an American guano schooner, has been insulted by the British man-of-war *Blanche*, while attempting to load at the Morant Keys.

General Ghourko has occupied Ikhtimau on his way from Sophia to Adrianople The Cossacks have cut the Tirnova and Yamboli railway south of the Balkans.

Mr. Charles Reade thinks it is all our own folly that we are not an ambidextrous, *i. e.* both-handed, race of men, and as well able to kick with the left foot, as a dog is to scratch with both paws.

The Servians have taken Nissa, and the Montenegrins Antivara. It looks as if the Turkish power was fast crumbling. The fall of Nissa puts the Russians and Servians into complete coöperation.

Victor Emanuel has gone a gunning in the hills of the summer-land. He went in his fifty-eighth year. His son Humbert will be King of Italy in his stead. He has promised to do his best and sustain the constitution of United Italy.

The Japs are studying English and learning mercy. Out of 38,514 persons tried for being concerned in the late revolt, 295 were acquitted, 35,918 were pardoned, 20 were fined, 117 were deprived of the rank of sword-bearer, 1793 were condemned to imprisonment with hard labor from thirty days to ten years, and 20 were adjudged to suffer decapitation.

At the time of this writing there has been no armistice agreed upon by the Turks and Russians. In the diplomatic skirmishing over the question of a truce, England thinks she has gained some little points, but Russia has so far carried things before her and obliged the Porte to beg a cessation of hostilities from the Russian commander in the field. But this is not likely to be granted very soon, as the Russian, before promising to call off his dogs of war, demands to know on what terms the Turk will consent to a peace. This is thought to nullify the project for an armistice. Lord Derby complains of bad faith on the part of Russia.

The diplomatists are exchanging notes, but in the meantime the Russian legions are moving right onward; one column passing through the Shipka Pass, and another marching along the base of the mountains from Sophia. The first one under Radetzky is moving vigorously on Adrianople. At the latest account, he was at Yani-Sahra, not much over seventy miles from his point of destination. At the taking of Shipka Pass, he and Gen. Skobeleff completely overcame the Turks, capturing the whole of them, some 28,000 in all. After all losses, the Russian force in Turkey is believed to be fully 300,000 infantry, 25,000 cavalry and 1,000 pieces of artillery.

The excavations of Professor Curtius, the author of one of the very best histories of Greece, on the site of ancient Olympia, have been rewarded by the discovery of a great number of interesting works of art. Olympia, the theater of the famous Olympic games, had, since the time of Pausanias who described the place in the second century after Christ, become buried under accumulations of mud brought down by the river Alpheus, until there were but few traces of the ancient town left to sight. Some partial excavations were made in 1830, but it was not till 1875 that any thorough work was undertaken—the German Government having appropriated a sum of $75,000. The chief work accomplished is the thorough exhumation of the temples of Jupiter and Hera. The town was once said to have three thousand statues. The total result of the two seasons' excavation amounts to nineteen marble statues belonging to the eastern pediment of the temple, and fourteen belonging to the western—the work of Paionios and Alkamenes, the eldest pupil of Phidias; the temple of Hera and one of the masterpeices of Praxitiles; four sculptured metopes from the great temple; fifteen colossal statues of the Roman period; one hundred inscriptions; a great many bronzes, and numberless architectural remains in marble and terra-cotta. "This is such an addition," says the New York *Tribune*, "to the stock of material for the study of Greek art as has not been given to the world for a long time."

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